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THE LIGHT-BEARER.

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THE AIM OF LIFE.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest, lives the longest;
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their veins.
—Philip J. Bailey.

The Fight for Free Speech.

The cause of free speech is the cause of man. A gagged mouth is worse than a shackled body. Truth is born of open discussion. The days of the Inquisition were the dark days of the human race. A beneficial censorship is a contradiction in terms. Every censor is, consciously or unconsciously, an enemy of humanity. The paltry excuses for restriction of free discussion sometimes to be heard from pulpits or read in newspaper columns always have their genesis in corrupt motives or in gross ignorance. No honest man needs to fear the open discussion of any question. When all sides are given a full hearing there can be no fear of the defeat of the truth. Conscious error likes to creep into dark holes and shuns the bright light of day. The whine that the opposition should be suppressed comes from cowards who have no real faith in the convincing power of that in which they pretend to believe. The persecutor brands himself in the eyes of the coming age. He may triumph for the moment, but his memory is doomed unless worthier advocates succeed in purifying it from the stain. Comstock is the greatest enemy of purity in the United States, as Philip II. of Spain was in reality the deadliest foe of Christianity, and as those who suppress the utterance of Anarchist opinions are the worst traitors to the government they profess to adore. The crowned madman of Germany has done more to bring monarchy into disrepute than the entire radical press of Europe, and his lese majeste laws have only succeeded in bringing him into richly deserved contempt.

In all ages the truest lovers of mankind have toiled to imbue their fellows with the spirit of open-mindedness. The cause of free speech numbers the most glorious martyrs in history. Socrates, whose name we hold in reverence to-day, was murdered by the Athenian people for seeking to lead them to think for themselves. Bruno in death and Galileo in imprisonment paid the penalty of loving truth more than public opinion. Roger Bacon upheld the cause of scientific research against unnumbered persecutions. Milton perceived that no error was so fatal as the suppression of thought, and penned his glorious "Areopagitica," which remains to this day an unanswerable argument to all who, either from mental weakness or from a tyrannous disposition, seek to set bounds to human speculation or expression. Voltaire, Paine and a host of others have followed in demonstrating that free minds and free lips were necessary in order that men might grow and learn. In our own land Elijah Lovejoy gave his life for the principle of freedom of the press, and from his martyrdom was born the grand apostleship of Wendell Phillips in the cause of freedom. We stand indeed on holy ground when we approach the sublime company of those who, through the ages, have striven to secure not only for themselves, but for all mankind, the right of unfettered utterance on every theme. Well for us if we are found worthy to tread in their footsteps and to bear the most humble part in this great work.

Never was the cause of free speech in greater need of fearless championship. The people of the United States seem drugged or stupefied on this vital issue. For thirty years Comstockism, trailing its slimy length with the immunity afforded by plausible but damnably false pretences of concern for public purity, has sunk its venomed fangs deep in the flesh of men and women immeasurably purer than their persecutors. The foul murder of Ida C. Craddock was but an episode in the filthy career of this spawn of utter vileness. More recently the growing spirit of imperialism has proceeded to almost incredible lengths. Free speech is confessedly strangled in Porto Rico and the Philippine Islands, and restrained even in Cuba, where the United States cannot pretend to have any right to meddle. Sedition laws, the enactment of which utterly destroyed the Federalist party of a hundred years ago, are to-day complacently received by the degenerate issue of sires to whom liberty was something more than a name. The Declaration of Independence is trodden under foot and spit upon by the present rulers of our land, as containing too strong an affirmation of human rights. Workingmen are denied the privilege of peaceable assembly and the right to reason with their fellow workers. All these are but symptoms of a great and growing disease, the cure of which lies in the development of public intelligence.

This is the cause to which we have pledged ourselves. In our work for freedom of expression we invite the co-operation of all who believe in according to others the rights they claim for themselves. Human rights are without exceptions. White, black, brown, yellow or red of hue; male or female, young or old, poor or rich, of every class and rank; Catholic, Protestant, Buddhist, Jew, Mohammedan, Mormon, Theosophist, Spiritualist, Mental or Christian Scientist, Dowieite, Koreshan, Atheist or Agnostic in religion; Republican, Democrat, Prohibitionist, Socialist, Single Taxer or Anarchist in political alliance or social philosophy—all these and all others are entitled to the full and free expression of their ideas of truth and should be protected in it. Not all of them can be right. Perhaps none of them is wholly right. But out of the friction of their contending views is kindled the spark of truth. All true progress must come by the road of freedom of expression. Let us, therefore, build well for the millions who are pressing ahead, that their course be not checked by stumbling blocks unworthy of an enlightened age.—James F. Morton, Jr.

The Beauties of Government.

To be governed is to be watched, inspected, spied, directed, law-ridden, regulated, penned up, indoctrinated, preached at, checked, appraised, seized, censured, commanded, by beings who have neither title nor knowledge nor virtue. To be governed is to have every operation, every transaction, every movement noted, registered, counted, rated, stamped, measured, numbered, assessed, licensed, refused, authorized, indorsed, admonished, prevented, reformed, redressed, corrected. To be governed is, under pretext of public utility and in the name of the general interest, to be laid under contribution, drilled, fleeced, exploited, monopolized, extorted from, exhausted, hoaxed and robbed; then, upon the slightest resistence, at the first word of complaint, to be repressed, fined, villified, annoyed, hunted down, pulled about, beaten, disarmed, bound, imprisoned, shot, mitrailleused, judged, condemned, banished, sacrificed, sold, betrayed, and, to crown all, ridiculed, derided, outraged, dishonored.—Proudhon.

A Free Society.

AN ADDRESS BEFORE THE ROYCROFTERS BY CHARLES LOUIS BREWER.

To those who keep in touch with current events it is getting very evident that Socialism is coming, whether we want it or not, as the only way out of the situation we are drifting into, and the only manner of expressing the rising spirit of brotherhood and fraternity. It vibrates in the air, pulses in the blood, thrills in the soul and is beginning to cut fantastic capers in most men's minds.

The only anti-Socialistic argument really worth anything is that which holds it up to reprobation as "The Coming Slavery." And the only people who can properly use that are the Anarchists. Coming from others, it is merely amusing to the audience and dangerous only to the chump who uses it.

And here is where I am glad to see my Socialistic and Capitalistic friends both neatly cornered. Every opponent of Socialism is coming more and more to teach the basic principles of Anarchism, and the Socialists are constantly countering by accepting these same principles and making them their own. Thus the gospel of Freedom is preached from all platforms and the candle of Governmentalism goes flickering away at both ends.

We are used to hearing Socialism and Anarchism defined as exact opposites, and so they are. But they are the opposite halves of one whole—the complementary poles of a well-balanced society. The social problem is merely a question of giving each its proper sphere.

While Socialism was only a theory its advocates were just as bigoted and unreasonable as any one else. They had their various cut-and-dried programmes all ready, and every one was to work so many hours a day for so many days a year and for so many years. The ideal Socialist State was a great machine, as smooth and stupid as clockwork, and there wasn't a place in it that a genuine man with blood and brains wouldn't be glad to swap for a job in hell.

But now the Socialist is getting his bumps against the real thing and learning to appreciate the demands of individuality. The capitalists on one side and the Anarchists on the other are pulverizing his mechanical programmes and making him see a big dynamic difference between human beings and brass cog-wheels. And he is rising to the situation and meeting both classes of opponents by representing Socialism more and more as a healthy, natural development of society, which will mean freedom instead of oppression and spontaneity in place of bureaucracy. One of the most hopeful signs of the times is that prominent Socialists are coming out over their own signatures in Anarchist papers and declaring their adherence to the principle of individual freedom.

My own belief in Socialism began when I saw that as the government became an industrial organization it would naturally and necessarily cease to be a political and military organization. Later I had to admit that the industrial State might maintain a crueler and more crushing tyranny than was ever possible under military rule; and there is much in history and human nature to indicate that this will be attempted. Many Socialists still believe in law and look forward to the Socialist State as the reign of strict law in every department of life.

To meet this we have to depend on the growing love and knowledge of freedom among the people. In the bright light of publicity it is becoming clear that when the social commonwealth is established no one must be compelled to join it. All who choose, for any reason, good, bad or indifferent, to live and work and exchange independently, either singly or in groups, must be free to do so, and to have their own land, tools and capital and the use of all public utilities, such as mails and transportation, at cost and without any adverse discrimination.

But things once made clear are sometimes forgotten. Power generally corrupts and intoxicates, and the blindest and most incorrigible fool on earth is the big, strong, brilliant man who prostitutes his splendid faculties to the service of a creed or an institution. If the social commonwealth is established before the masses of Socialists are permeated with the principles of Anarchism there will be not only a strong effort to retain some such legal machinery as we now have to regulate individual conduct, but there will be great opposition to leaving the open door for individual initiative and progress in industrial matters. And under the influence of leaders in whom the lust of power is still strong the majority may decide that It is the Whole Thing, and that what It does not choose to do shall not be done at all. And then It may—in the name of the people, of course, and as a necessary measure for public convenience and safety—send Its duly elected and accredited representatives to take possession of the Roycroft Shop, and every other independent concern in the country, and either close it up or run it according to the ideas of It.

But I think that if the love and knowledge of liberty is not strong and widely diffused enough to prevent such a move it will certainly be strong and self-centered enough to defeat it. For all the live people, every one capable of carrying a message to Garcia, everybody with electricity in their blood, ex-rays in their eyes and radium in their souls, will join the rebels and start in to baptize the world with fire. And when they get through I think it will be universally conceded that the talent is the call, and the call the authority, and that no administration, and no institution, and no majority will henceforth dare to stand in the way of the individual or say "Thou shalt not!" to anything he may wish to do.

And so I hope that, to avoid trouble and to inaugurate the reign of peace on earth in a peaceable manner, McMahan and Chandler and the rest of the Roycroft agitators will mix enough Anarchy with their Socialism to help their converts understand that each individual man and woman is inherently and by right superior to all the laws that men can make and immune forevermore from the rules of all institutions and the decrees of all majorities.

If this is done and the social commonwealth entered upon with the clear idea that it is for the people, and not the people for it; that it is not really a thing at all, but only an intelligent method to aid the development and facilitate the manifestation of individuality—then our public relations will be all right and lovely; and it will only remain for us to attend to the little personal detail of being all right ourselves and becoming harmonious notes in the harmonious whole.

Aluminum Currency in Iowa.

Dollars, half-dollars, quarters, dimes and 5-cent pieces made of aluminum and properly stamped circulate in Williams, Iowa, in all manner of business transactions. The prime purpose is to draw trade from other towns, and the plan seems to be working out successfully. It draws the trade, and, strange as it may seem, it passes as currency at above par and is redeemable in United States coin. One can buy any quantity of goods at the same price as for Uncle Sam's money in nearly all stores. In fact, the dealers, when selling goods, do not know whether the purchaser is to have it charged, pay in United States money or in aluminum coins.

A few months ago an association of these dealers put up $10,000 and established a butter and egg emporium. They hired a man to run it, and he buys all the butter and eggs that come to town. He pays 2 or 3 cents more per pound for butter and 2 or 3 cents more per dozen for eggs than any adjoining merchants do or can afford to do on Chicago or New York markets, but these prices are to be paid in aluminum coins. When a farmer wants Uncle Sam's money he gets the cash market prices paid in other towns. He has his choice, and in each case is satisfied.

As to the selling part of this butter and egg emporium, the promoters retail all of the butter and eggs needed by the citizens in Williams at the prices which prevail in other towns. The surplus is shipped to eastern markets.

The concern lost a little money for the first few months and fully expects to lose something every year. But the owners of the stock say their share of the presumed and inevitable loss of the emporium will not be as much as though they bought and sold butter and eggs in their own stores. Storekeepers are as anxious to get hold of these aluminum dollars as the coin of the realm, for the reason that they can go to the emporium any day and get dollar for dollar by exchanging the aluminum for bank notes.

It seems to be an endless chain of currency, and very elastic in moving poultry, butter and eggs. The farmer likes the plan, for he is sure of a cash market for all he has to sell. If he takes aluminum dollars, they are good at any time at any one of a dozen or more places of business, and it requires no passbook, no due bills or book accounts at the store.—Daily Paper.

Is the Higher Stirpiculture Possible?

Given knowledge of heredity sufficient to make it possible to use conscious selection in combining the qualities necessary to insure intellectual and moral as well as physical improvement, the higher stirpiculture would be practicable to an indefinite extent.

Do we possess such knowledge? We can improve the animals below man so as to make them fitted to serve our purposes. Having fellow human beings subject to our will, we could by breeding improve the stock and strain, increase in the descendants strength, power of endurance, amiability and submissiveness.

But when we attempt to use the reproductive element to change the characteristics of living beings so as to make them better, higher and more capable of self-support and self-government, without reference to their service to us, we are up against a different proposition. In so far as we can instruct persons to form wise unions for themselves, we can undoubtedly help them. But how far can we do this? We can advise consumptives and paralytics not to marry; we can advise the weak and feeble to remain single; we can urge the importance of selecting for partners persons who are essentially sound in body and mind. But do we know enough to inform the rising generation how to marry so as to insure offsprings of the best quality, mentally and morally, as well as physically? Do we know what the combinations were that gave to the world Socrates, Marcus Aurelius, Roger Bacon, Bruno, Servetus, Luther, Shakespeare, Milton, Kant, Gibbon, Humboldt, Washington, Jefferson, Webster, Lincoln, George Eliot and Florence Nightingale?

A large amount of vitality and muscular development do not imply intellectuality or a fine moral nature. What strong and symmetrical men were the South Sea Islanders seen at the World's Fair at Chicago! Yet, mentally, they were children.

One of the conditions of a high degree of intellectual development in a people is sensitiveness and susceptibility to the nervous maladies. Lombroso and other psychiatrists and alienists have shown that most of the noted characters of history, from Pericles to Peel, from Socrates to Spencer, were victims of neuropathic troubles of some kind. Nesbit gives sketches of nearly three hundred authors, artists, statesmen, generals, philosophers, philanthropists, etc., including the most famous men and women of the past, and shows that they inherited diseases or neuropathic tendencies which developed into physical or mental disorders. The world cannot, in its desire for physical strength and soundness, afford to lose men and women of genius such as have helped to make the race progressive and the world brighter and better.

Some writers maintain that genius is a result of the concentration of mental force in some portions of the brain at the expense of other portions, whereas in ordinary persons the distribution is general. Hence the eccentricities, the erraticisms, the weaknesses, as well as the brilliancy, of painters, poets, orators, inventors and discoverers—of genius.

Does anybody know how to teach the young how to make selections of companions that will add to the intellectual and moral wealth of the world?

It is in vain that theoretical stirpiculturists point to the results of men's experiments which have resulted in improved domestic animals, fruit and grain. It is evident enough that man can improve members of his own race under similar conditions, and for similar purposes, by the same methods.

The question is, How can the human race be improved mentally, morally and physically so that self-sovereignty shall not be lost in servitude, so that subjects of the experiments may be their own masters, able to order their own lives, and not be like "dumb driven cattle" under the domination and existing for the profit and pleasure of others?

The animals which have been domesticated and, under the supervision and selection of man, have been improved for his use, restored to a state of nature, would either perish or in time revert back to their original condition. In the struggle for life there have survived those physical and mental qualities in different environments which have been the best for the animals, those which have fitted them to compete successfully, to overcome the obstacles in their surroundings and to adjust themselves to apparently unfavorable conditions which could not be escaped. Every deviation from the type which Nature has produced in the struggle for life is a departure from the natural conditions which are favorable to the "survival of the fittest" where the hand of man does not come in to protect and enslave for his own purpose. If a group of men should attempt to modify family stock, to change by selection a number of human beings so as to make them pre-eminently virtuous and good, such efforts might result in unfitting the subjects of such experiments for a self-supporting career in an environment requiring them to compete with their fellowmen and to achieve success, if at all, by their own efforts. To succeed in this world, where competition is keen, men must be capable of attrition with their fellows and of benefiting thereby. They must possess combativeness and aggressiveness as well as knowledge. Mere amiability, kindness and concessiveness will not do.

In trying to breed a variety free from vicious inclinations, free from strong tendencies to coarseness of life, the danger might be in eliminating that animal strength, that natural vigor, without which virtue is mere weakness, negativeness—nothing. To have great strength of character, to have great moral qualities, there must be capacity for wrong-doing, with liability of abuse of those strong qualities which, unperverted and wisely directed and controlled, give us the highest type of manhood and womanhood.—B. F. Underwood in the Boston Investigator.

The True Kings.

In the higher condition of society, toward which mankind is unconsciously advancing, men will shun all responsibility for and arbitrary control over the conduct of others as sedulously as during past ages they have sought them as the chief good. Washington declined to be made king, and the whole world has not ceased to make the welkin ring with laudations of the disinterested act. The time will come yet when the declinature, on all hands, of every species of governmental authority over others will not even be deemed a virtue, but simply the plain dictate of enlightened self-interest. The sentiment of the poet will then be recognized as an axiom of philosophy—

"Whoever mounts the throne,—King, Priest, or Prophet,—
Man alike shall groan."

Carlyle complains, in the bitterness of his heart, that the true kings and governors of mankind have retired in disgust from the task of governing the world, and betaken themselves to the altogether private business of governing themselves.

Every individual is the rightful sovereign over his own conduct in all things, whenever, and just so far as, the consequences of his conduct can be assumed by himself; or, rather, inasmuch as no one objects to assuming agreeable consequences. For disagreeable consequences, endurance, or burden of all sorts, the term "cost" is elected as a scientific technicality. Hence the exact formula of the doctrine, with its inherent limitation, may be stated thus: "The Sovereignty of the Individual, to be exercised at his own cost."—Stephen Pearl Andrews.

Woman's Industrial Emancipation.

If woman's industrial equality with man is secured all else will follow. Woman's industrial emancipation means more to me than her political emancipation. Complete industrial emancipation means the highest type of woman as a result, the word "industrial" comprehending in this sense all remunerative employment. Each step in the industrial movement has raised her in the scale of civilization rather than degraded her.

There is no fixed rule by which nature has intended that one sex should excel the other any more than there is any fixed point beyond which either cannot develop. Nature has no intentions and evolution has no limits. True science teaches that the elevation of woman is the only sure road to the evolution of man. As woman has the power given her to support herself she will be less inclined to seek marriage relations simply for the purpose of securing what may seem to be home and protection.

One of the greatest boons which will result from the industrial emancipation of woman will be the frank admission on the part of the true and chivalric man that she is the sole rightful owner of her own being in every respect; that whatever companionship may exist between her and man shall be as thoroughly honorable to her as to him. In callings where men surpass women, women will be obliged to abandon the field; but where services are performed with equal skill and integrity by both there will come honest competition and an equalization of compensation.—Carroll D. Wright.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

Among the Mountains.

SOCORRO, N. M., Nov. 4.

A son of the mountains—the Alleghanies—I enjoy this feature of my sojourn in New Mexico far more keenly, as I think, than would those born and bred on the level plains. The purity of the atmosphere brings even distant mountain ranges to our very door, so to speak, while the "eternal sunshine" throws a splendor, a magnificence, over the landscape that must be seen to be appreciated.

For more than two weeks I have enjoyed to the full this purity of the "breath of life," these splendid panoramic views of the mountains and plains of New Mexico, and have meantime made the personal acquaintance of many of the progressive people living in three of the more prominent towns of this territory. Did space permit I should be glad to mention the names of all who have welcomed and who have been more or less helpful to me during these weeks, but as this is scarcely possible, I shall have to content myself with saying, in a general way, that everywhere I meet evidence that the vastness, the grandeur of scale on which Nature does things in this part of the world, have had a corresponding effect on mental development, and that narrowness, bigotry, prejudice, conventionalism, sectarianism are not characteristic traits of the people of New Mexico, at least of those with whom it has been my good fortune to become acquainted.

Myself a valetudinarian, I am much interested in the question of comparative advantages of different localities as health resorts. Of the three places just alluded to—Las Vegas, Albuquerque and Socorro—the first is perhaps the most celebrated; the hot springs and Montezuma Hotel, near that place, having been more generally advertised by the management of the Santa Fe Railway system than either of the other points; yet it would be very hard for me to choose as between these three if I were expecting to make a long stay in New Mexico.

As to elevation, Las Vegas is 6,383 feet above sea level; Albuquerque 4,935, and Socorro 4,571, and for this reason health-seekers with small lung capacity would probably choose the last named; also on account of its more southern latitude, the summers being longer and the winters milder.

Of these three Albuquerque is the more important as a center of progressive thought, also as a political and commercial metropolis, although not the seat of political power—that honor (or dishonor) belongs to Santa Fe, the oldest town in the territory and one of the very oldest in the United States.

At Albuquerque I had the pleasure of meeting many of the Socialists, also of the "New Thought" people, the Theosophists, etc. At Carpenter's Hall in that city I had the honor of addressing a small but very attentive and intelligent audience, presided over by W. P. Metcalf, president of the local Socialist club. Also at my room in the Highland House I met, by invitation, near a dozen wide-awake agitators for a more just and equitable arrangement of economic and financial conditions, opportunities and awards.

Sunday night, Nov. 1, I made a short run of seventy-six miles from Albuquerque to Socorro, an old town of some 1,500 inhabitants, county seat of Socorro County, at which place I am now the guest of our old-time friend, Ada M. Morley of Datil, N. M., near which place she has lived many years on a typical New Mexican ranch. Somewhat unexpectedly I found her here doing what she can to defend a man named Wallace, an employe and neighbor, now in jail here, charged with killing another ranchman named McCammon in a dispute over the payment of a debt by McCammon to Wallace. The case is attracting much attention all over the territory, and as it is typical of the methods often employed by ranchmen and others in the great West, I will state it somewhat in detail as I find it reported in the papers, also by the prisoner himself and his many friends.

Irving Wallace, unmarried—a Scotchman, as his name would indicate—came to "The Datils," as a certain section of the New Mexican mountains are called, about fifteen years ago, and by industry, economy and fair dealing accumulated a herd of almost 200 cattle. This herd of cattle Wallace sold to a neighbor, named McCammon, for $4,000, receiving $300 down and notes for the balance; interest to be paid yearly thereon till settled in full. When the first payment of interest fell due Wallace called upon McCammon for his money and was met by a pistol shot at short range that pierced his clothes and grazed his flesh. The men clinched, and in the struggle McCammon was disarmed. Then starting for the house, he called to his wife to bring his "Winchester." Believing that he could not get to his horse soon enough to save his life, Wallace shot and fatally wounded his adversary, then helped him into the house and to his bed. Not knowing whether the wound would prove fatal, and knowing that the only witness to the encounter was the wife of his assailant, Wallace hid himself in the mountains, intending to return and give himself up for trial after the excitement consequent upon the shooting should have time to cool off. After some weeks of privation and exposure, the nights being cold and his clothing scanty, Wallace was arrested and placed in jail in Socorro, his preliminary examination being set for to-morrow, Nov. 5. As before said, this tragedy is a characteristic phase of Western life, and from the general good reputation of the principal actors the trial will be watched with great interest by hundreds if not thousands of people. As one well-informed reporter expressed it to me, "Not since the assassination of McKinley has there been so much excitement here over the sudden death of a fellow human being."

To-morrow night—Thursday—I expect to return to Aubuquerque, hoping to do a little more work at that place before again taking passage over the main line to San Francisco, at which point I have appointed to meet a few of Lucifer's friends Monday evening, Nov. 9, hoping to be there in time to take a little part—if permitted—in the memorial meeting on the 11th in honor of the judicially murdered victims of the police "riot" at the Chicago Haymarket, May 4, 1886.

M. HARMAN.

"The Fight for Free Speech," which appears on the first page of this issue, is from a pamphlet, "Do You Want Free Speech?" written and published by James F. Morton, Jr., editor of the Demonstrator, Home, Wash. The pamphlet is written in Mr. Morton's usual clear, able style and is an important contribution to the literature of free speech. It may be ordered of James F. Morton, Jr., Lake Bay, Wash., or of this office.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of us.

In another column Laura H. Earle asks some questions that will be difficult to answer. The letter was not written for publication, but I thought some of our readers may be able to give us light on the subject.

If any of our readers has a copy of Charles Bellamy's "Experiment in Marriage" to dispose of we would like to be informed of the condition of book and price asked.

John Turner Ordered Deported.

New York, Nov. 7.—The law against the admission of Anarchists to the United States was sharply upheld by Judge Lacombe in the United States court to-day when he ordered the deportation of John Turner, the English "red." This is the first case under the new law and highly interesting as indicating the attitude of the government. Turner had been ordered out of the country by the authorities at Washington, but sought to evade the order by a writ of habeas corpus. Pending an appeal to the Supreme Court, Turner must remain a prisoner on Ellis Island.

H. O. Pentecost, the attorney for Turner, contended that the law which classified Anarchists among the excluded persons was unconstitutional. Anarchy, Mr. Pentecost claimed, was a religion, but this contention is disposed of by Judge Lacombe, who said:—

"It is difficult to understand upon what theory the exclusion of an alien who is an Anarchist can be held to be a prohibition of the free exercise of religion."

Judge Lacombe quoted a federal decision which declared that every sovereign nation has the power inherent in sovereignty and essential to self-preservation to forbid the entrance of foreigners within its dominions or to admit them under such conditions as it may see fit to prescribe, and that the constitution has committed the entire control of internal relations to the national government in peace as well as in war.

"As to abridgement of the freedom of speech," said he, "that clause deals with the speech of persons in the United States and has no bearing upon the question what persons shall be allowed to enter therein."—Record-Herald.

A Permanent Postoffice Scandal.

The so-called frauds and scandals which have agitated the press of late are trifles compared with the greater loss and waste which are a daily burden upon federal revenues. The business of the Postoffice Department has been and is administered with great inefficiency, lack of economy, and with no broad-gauged appreciation of the increased needs of the country, while the postmaster general is a political appointee, and his chief assistants secure and hold their positions not because of their knowledge of the business or of their experience or familiarity with it, but for other reasons.

Instead of working on business principles, the postoffice machine is governed by a bulky book of laws that has grown from the slim book of 1794 as fast as successive Congresses have cared to pass postal bills. Rates of postage are changed, service is rendered, contracts are made under regulations passed by men dead for generations, whose laws were made for a postoffice which as late as 1873 cost in total expenditures only what it costs now for the single item of railroad transportation. The Postoffice Department may recommend until it is weary, and these laws do not budge. Congress—and that means chiefly the House Postoffice Committee—says what the postoffice shall do and shall not do. I once asked a high postoffice official why he failed to carry out a plan he had to save perhaps the total amount of the postoffice deficit on certain contracts. He shrugged his shoulders.

"Why bump one's head against a stone wall?" said he. "Congress won't pass it."

And here enters the next drag on the postoffice machine.

"Every plan that has ever been presented to Congress for improving the postal service," said a high postoffice authority, "has been scrutinized by interests. Do you suppose we can have a revision changing the present rates of paying the railroads as long as some of the most prominent senators and congressmen are identified with transportation interests, or establish a parcels post while T. C. Platt, president of the United States Express Company, is United States senator?"

I turned to another official.

"Do you mean," said I, "that you could not pass a bill obnoxious to interests?"

"Well"—and he smiled diplomatically—"there would certainly be opposition."

Finally there is the civil-service system. If a postoffice official fulfills his routine duties, he rises in the service by sheer mechanism. Once in a berth, it requires a trial for gross inefficiency or misconduct to get him out. If the miasma of an office where there is no spur of self-interest to goad a man to effort fails to stifle his progressiveness, sophistication tells him that it is unwise to arouse an interest. "Not too much zeal!" is a watchword in the United States postoffice. Even if the head of a department wished to have a force as efficient as that demanded by the manager of a business, he could not have it.

Here, then, is the institution: Heads who are not expected to know the business; a civil-service machine that comprises the real postoffice; parts of two outside departments enforcing the laws and auditing the mere bookkeeping accounts; antiquated laws governing; Congress directing; interests watching both Congress and the postoffice. It is a serious question what part the American people play in this government business, the people who paid the deficiency of more than $4,000,000 last year and who contributed nearly $130,000,000 in postage for its postal service.—M. G. Cunniff, in the World's Work.

Fort Wayne, Ind., Nov. 7.—When Congressman Robinson left for Washington a few days ago there was no commotion here except among the mail clerks. They could not understand why the east-bound mails were suddenly so heavy from Fort Wayne until they discovered that the packages bore the congressional frank of the congressman and were destined for Washington. The total weight of the packages, which included the congressman's personal effects, was 1,500 pounds.—Record-Herald.

It costs the government eight times more to carry the mails than it costs the express companies to have their matter hauled. —W. J. Bryan.

Who Shall Say Who Are Radicals?

When Mr. Crane comes to man his "radical ship" I wonder how many competent persons he will find. Not more than two, I fear, for besides himself I am the only genuine, all-around, thoroughbred radical in the lot. You know, "The whole world is queer but thee and me, and thee is a little queer."

I wonder if there is a radical anywhere who would not be "read out of our ranks" by somebody. Even I—a most thorough and consistent radical—am decidedly "read out" by our good Father Harman (see Lucifer 984), and Adeline Champney in some paper not only reads me out, but politely consigns me to the same hot place the Christians would if they could. And a good friend who recommends a colony to me says, "They are not radical on the sex question," but presumes they are quite radical enough to suit me.

Now, I am a good radical and these people are good judges, Mr. Harman especially, and if mistakes are made in this instance who can do the reading out and do it fairly?

I liked Mr. Crane's article, "Does It Pay to Be a Radical?" very much. It reminded me of a lecture I read years ago—"Can Radicals Be Happy?"—by Hugh Pentecost. I thought it one of the best things I ever read. Mr. Crane's characters are true to life, we frequently meet them, but I agree with Lillian Harman that "we cannot read them out of our ranks." But we can read them out of our own individual lives, and have a right to refuse to associate with any one who is inharmonious or disagreeable, whatever he calls himself.

Our good Father Harman has to give his young ones a lambasting once in a while to show how much he loves us, I suppose. That's a way some fathers have. But I don't think it was quite fair for him to give me such a licking when I wasn't any sassier than some of the other girls. Adeline Champney said as bad words as I did, and she didn't even get scolded. But I ought not to blame him. I feel just that way myself when people call my ideas stuff, rot, etc., and some way it doesn't sound so bad when the other fellow catches it.

What I said of free speech might have been said better a little differently. I meant if I was an editor I would shut out certain things, just as any editor has a right to do, but I am the last person in the world to put any restraint on anybody else writing or publishing anything they want to.

I suppose my article would have been just as good without using the words objected to, but we sometimes get an idea—erroneous, no doubt—that unless we use hard words and speak very loud we get no attention nor listeners.

LILLIE WHITE.

Lake Charles, La.

It is not the disease, but the physician; it is the pernicious hand of government alone which can reduce a whole people to despair.—Junius.

VARIOUS VOICES.

James W. Adams, Lake Bay, Wash.: Home grows slowly, both in numbers and improvements. No other village on the Sound equals it in neatness and thrift, and this is commented on by the old-timers. Inclosed find $1 on my subscription.

Walter Breen, Omaha, Neb.: As to the exact position of Ingersoll on the great economic question of the twentieth century, Socialism, is it not likely that his views on this subject are the same as Voltaire's on questions of a similar nature in the eighteenth century? My impression is that the future historian will find many parallels in the lives and the life-works of the two men. Both were men with a national reputation, both had incomes that were princely, both liked to live well and both enjoyed the wit and repartee of bright intellects of their age. They each made their central attack on the prevailing superstitions of their time, the one principally on the Roman Church and the other turned his attention on the Protestant religion. They each did their work with somewhat of the same weapons, sarcasm and ridicule, and did as much as any two of the world's greatest men (who labored on this line) to further the cause of mental liberty. This one great achievement alone will be sufficient to place them with the immortals. A century hence we shall no more think of inquiring about Ingersoll's position on the "labor question" than we would now think of seeking to discover the views of Monsieur de Voltaire on the "tenement house" question.

S. R. S., Kansas: I notice that Lucifer has made no mention of the decision referred to in clipping inclosed. The courts of New York had decided that divorces obtained in South Dakota were void in New York—a most damnable decision, since it made bigamists of many prominent New Yorkers who had got divorces in South Dakota and married again. The United States Supreme Court decision will make those cranks feel sick who have been trying to get Congress to pass a national divorce law, as it practically declares state sovereignty in the matter of divorce. It establishes as law the principle of "interstate courtesy." And it slaps in the face those puritans who howl and yowl eternally about "easy divorce." Easy divorce is all right—the easier the better. Let us hope that "easy divorce" will now take fresh start and grow and flourish like a green bay tree. The road out of unhappy marriage should be made smooth and wide and inviting, and without any toll gates or other obstacles.

No preventing Providence, my sweetheart, or solid girl, will be in Chicago the 17th, 18th and 19th to visit friends and relatives and attend the "New Thought" convention. She will give you a call. She and I are "equals" in marriage experience as well as other things. I am her third husband and she is my third wife. How is that for high? If at first you don't succeed, try, try again.

[The clipping referred to follows:]

"The Supreme Court of the United States in a recent decision has proclaimed the principle that a divorce which is valid in the state in which it was granted is valid in every other state of the Union, and frees both parties to the suit from the marriage tie absolutely and everywhere. This decision overrules a good many decisions of state courts which have recently undertaken, with incongruous and unfortunate results, to except decrees of divorce from the constitutional provision that 'Full faith and credit shall be given in each state to the public acts, records and judicial proceedings of every other state.' The marriage relation establishes a civil status. Every state has the right to determine for itself, within the limits of the national constitution, what shall be the civil status of its citizens. And its determination, under the federal constitution, must be respected in every other state."

Laura H. Earle, Redford, N. Y.: Where my copy of Lucifer has been going I feel rather uncertain; however, being now settled for a time, I should like to have it sent to me here, if you will be so kind. Having, by the untoward circumstances of my recent life, been deprived of every particle of information as to the movement of thought in the world, the sight of Lucifer will be even more than commonly welcome. I should like much to hear something of Virna.

There is a question as to sex manifestations which I should like to hear discussed by those who have thought and acted. Does a sex attraction that is exclusively physical justify itself? And how does such a phenomenon explain itself in a person who recognizes the essential differences between this emotion and that of love? Or are the two emotions only different aspects of the same great passion? Again, does gratification of the physical need blunt the perceptions for what might be called the more etherealized love? And would the answers to these questions have exactly the same application to one sex as to the other? This last question seems to me vital; as, in my own experience, I am more and more struck by the different, sometimes apparently opposite, effects of the same cause on the opposite sexes. Of course, nobody *knows* these things, but opinions are often helpful to those struggling with the problems of life. To compare experiences should be of great value; but this, to a great extent, we are forbidden, I suppose, by our written and unwritten laws of taboo. Pardon me if I take your time with several questions instead of confining myself to my first statement of a question, but one seems to lead by a natural sequence to the others, and I find all irresistible.

A Thanksgiving Proclamation.

This [the American] people has been grateful for a mighty reason. It has believed it was a divinely ordained nation. It has believed the curtain of waters of the Atlantic Ocean was let down on the eastern side of this continent for a mighty purpose. It has believed Providence caused that curtain of waters to remain unpenetrated until 1492, with that mighty purpose. It believes Providence itself kept it there for fifteen centuries after the coming of Christ, and until Columbus' prow parted the waters of this western continent, for that mighty purpose. It has believed that purpose was to establish and maintain here on American soil a mighty and a model republic with corner stones of religion, science, labor and freedom, utterly regardless of what it cost in tears, in treasure, in effort and in blood. . . . It has buried the red flag of Anarchism. It has maintained law and order. . . . The due reward has not been withheld. Peace, prosperity and contentment have been its reward during the last twelve months. Destruction by epidemic and pestilence, by tornado and flood and fire has been mercifully kept away. . . . Let them glorify God, the author, gracious and benignant beyond expression, of our untold and priceless blessings. Let all the people fail not to give thanks.—Richard Yates, Governor of Illinois.

Fasting and prayer are religious exercises; the enjoining them is an act of religious discipline. Every religious society has a right to determine for itself the time for these exercises and the objects proper to them according to its own peculiar tenets; and this right can never be safer than in their own hands, where the constitution has deposited it.—Thomas Jefferson.

Who Is Max Graber's Wife?

Nineteen years ago Max Graber married Mrs. Sarah Graber in Russia. Several years afterward he left her in their native village and came to Chicago. He was a butcher and in the end became a man of comfortable means. In the Ghetto, where he lived, he met Lena Levison. She was a girl in her teens then, and American breeding had given her a certain charm lacking in the peasant wife left behind in Russia. Graber had a divorce document drawn up by a Chicago rabbi and sent it to his wife in the Czar's dominion. Before an ecclesiastical tribunal of Jewish high priests, it is said, Mrs. Sarah Graber accepted the divorce document with 500 rubles, and by the laws of the "gett" was declared divorced.

Then Graber married the pretty Lena Levison. By his second marriage Graber already had four children when Mrs. Sarah Graber suddenly appeared in the city. Magnified stories of Graber's wealth had been carried back to the village on the steppes. Mrs. Sarah Graber declared the "gett" had not divorced her. She had Graber arrested for bigamy, and after a trial in the Criminal Court he was convicted. Pending a decision upon the validity of "gett" divorces, however, Judge Horton suspended sentence and allowed Graber to be released on a recognizance of $2,500. Two suits for separate maintenance followed. Judge Holdom granted Mrs. Sarah separate maintenance and Judge Gibbons granted Mrs. Lena separate maintenance. As both women were thus recognized by the courts as Graber's legal wives, the marital conundrum was left as far from solution as ever.

Sexology the Secret of Life.

How much is there in the sex question? Much every way. The perpetuity, happiness and perfection of the race. Is that much, and is it worth striving for, and can it be done? Only in freedom can it be. Is this a land of freedom? For some, yes; for others, no. Theologians are free and protected by law to teach theology, and teachers of everything, so far as I know, with the exception of Anarchy and Sexology, are unmolested.

It is of Sexology I wish to write. Sexology is a comparatively new science to many. History tells us that the first lesson given to the Brahmin boy when he commences his religious life at nine years of age is: "Know that the shades of your ancestors in aerial form will attend you in your studies, and if you are worthy will hereafter reveal to you the secret of life. Always remember that what you now learn should never be revealed to the vulgar herd." And now, why do we die, and what is the secret of life and why kept from the vulgar herd? We die because the life force is wasted in riotous living. The secret of life is how to conserve this force, whereby comes regeneration, or the renewal of the physical, mental and spiritual man and woman; and to be kept from the common people that the priest might rule them.

Some believe that among the important things concerning sex is borning better babies. These teachers of Sexology believe that if only desired and intentional babies were born they would be better than undesired and unintentional ones. That only desired and intentional babies may be born, we must know that there are two distinct methods of sex communion—one for propagation and one for regeneration. If these facts were known and practiced the race would surely and steadily grow toward perfection and death would go out of fashion.

SARA CRIST CAMPBELL.

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Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy—Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

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